MINUTES

OF THE

THIRTY-SECOND ANNUAL SESSION

OF THE

Cold Water Baptist Association,

HELD WITH THE

New Hope Church, Tate County, Miss.,

OCTOBER 17th, 18th, 19th, 20th AND 21st, 1873.

OFFICERS:

ELDER JAMES DENNIS, MODERATOR. ELDER H. WILLIAMS, CLERK.

T. H. SMITH, Treasurer.

MEMPHIS:

S. C TOOF, PRINTER, BINDER AND STATIONER, 13, 15 & 17 COURT STREET.

1873.

MINUTES.

NEW HOPE, TATE COUNTY, MISS., October 17th, 1873.

The messengers from the Churches composing the Cold Water Baptist Association, met at 11 o'clock, in the Meeting House of New Hope Church. The introductory sermon was preached by Elder T. P. Montgomery, from John 8, 36: "If the Son therefore shall make you free, you shall be free indeed."

After an intermission of one hour for refreshments, the delegates assembled in the house, and were called to order by Elder E. D. Miller, the Moderator. A part of the 13th chapter of Acts was read—the hymn "Joy to the world" was sung, and prayer was offered, the Moderator leading.

At the request of the Moderator, Elders T. P. Manning and J. H. Amacker read the letters from the Churches.

The body then proceeded to permanent organization by electing its officers. Elder W. H. Barksdale, and Prof. M. T. Martin were appointed tellers. Elder James Dennis was elected *Moderator*, H. Williams, *Clerk*, and T. H Smith, *Treasurer*. On taking his seat, Elder Dennis addressed the Association in a few appropriate remarks, and Elder H. B. Hayward led in prayer for God's blessing on this session of our body.

On motion, Liberty Hill was dropped from the list of churches, it having been dissolved.

Petitionary letters were then called for; when a letter was presented from the Watson Baptist Church, a newly constituted body, asking membership in this Association. The Church was unanimously received, and the right hand of fellowship extended to her delegates.

On motion, the pastor and deacons of New Hope Church, together with one from each Associational district, were appointed a committee on *Devotional Exercises*. The following were appointed

from the districts: 1st, W. D. Howze; 2d, W. W. Wallace; 3rd, R. P. Bowen; 4th, S. W. Eddings.

Appointed, Elders Job Harrel and T. P. Manning, and Brother T. H. Smith, a committee to prepare an order of business for the session.

On motion, agreed to meet each day during the session, at 8½ o'clock, A. M., and adjourn at 12½; meet at 1½ P. M., and adjourn at 4½ o'clock.

Invited visiting brethren to seats with us. The invitation was accepted by Elder W. H. Barksdale, and Prof. M. T. Martin.

Called for correspondents. Received from the State Convention, Elder E. D. Miller, and Brother T. H. Smith.

From Big Hatchie Association, Elder W. H. Barksdale.

From the Sardis Missionary Baptist Association, (colored,) Elders Wm. Goodman, J. R. Crump, J. Wilson and G. Wilson.

Appointed messengers to corresponding bodies as follows:

To the Baptist State Convention—Which meets at Oxford, Miss., on Thursday before the first Sunday in June, 1874, Elders J. H. Amacker, J. W. Lipsey, T. P. Montgomery, E. D. Miller, Wm. Wooten, J. Harral, J. J. Duboise, F. R. Boston, H. B. Hayward, T. P. Manning, M. O. Sanders, and brethren T. H. Smith and S. W. Eddings.

To the Southern Baptist Convention—Which meets at Jefferson, Texas, in May, 1874, Elders J. H. Amacker and T. P. Manning, and brethren T. H. Smith and J. T. Pasley.

To the Big Hatchie Association—Which meets at Ripley, Tenn., on Saturday before the first Sunday in August, 1874, Elders James Dennis, Job Harral, J. W. Lipsey, E. D. Miller, N. L. Wilson and H. B. Hayward, and Bro. Wm. Rogers.

To the Chickasaw Association—Which meets at Abbeville, Miss., in September, 1874, Elders T. P. Montgomery, J. J. Duboise, E. D. Miller, J. H. Amacker, J. D. Nichols and T. P. Manning, and brethren N. Bell, J. H. Merrit and T. H. Smith.

To the Oxford Association—Which meets at ———, on Saturday before the fourth Sunday in October, 1874, Bro. S. W. Eddings, and Elder H. B. Hayward.

To the Tippah Association,—1874, brethren T. H. Smith and W. W. Wallace, and Elder E. D. Miller,

To the Sardis Baptist Missionary Association, (*colored*)—Which meets seven miles west of Sardis, Panola County, Miss., on Friday before the first Sunday in August, 1874, Elder E. D. Miller, and brethren T. H. Smith and W. H. Belote.

On motion, Elders T. P. Manning and E. D. Miller, were appointed a committee on Mississippi College.

Elder Job Harral, was announced to preach to-night. The Association then adjourned till to-morrow morning 8½ o'clock, prayer by Elder J. H. Amacker.

SATURDAY, 8½ O'CLOCK, A. M.

The Association met, and in the absence of the Moderator, Elder T. P. Montgomery, on motion, took the chair. Prayer by Elder J. W. Lipsey.

Read and approved the minutes of yesterday.

Invited Elder R. N. Hall, agent for the Orphan's Home, to a seat in the body.

Elder Job Harral, Chairman, reported the following order of business, which was adopted:

1. Call the roll, and mark absentees.
2. Receive corresponding messengers.
3. Hear reports from corresponding messengers.
4. Appoint messengers to corresponding bodies.
5. Appoint a financial committee.
6. Call for report of Domestic Mission Board, and report on same, Monday, 8½ o'clock, A. M.
7. Answer queries from Carolina and Pleasant Grove Churches.
8. Call for report of committee on Clinton College.
9. Call for report of standing committees.
   1. Report on Foreign Missions.
   2. Report on Domestic and Indian Missions.
   3. Report on Sabbath Schools.
   4. Report on Ministerial Education.
   5. Report on Duties of Pastors to Churches.
   6. Report on Duties of Churches to Pastors.

7. Report on Temperance.
8. Report on Publications.
9. Report on Prayer Meetings.
10. Report on State of Religion in our bounds.
11. Report of Board of Ministerial Education.
10. Call for the Treasurer's report.
11. Call for the report of the Finance Committee.
12. Appoint Standing Committees.
13. Appoint a place to hold the next Association.
14. Appoint a minister to preach the introductory sermon.
15. Call for report on "*Duties of Deacons.*"
16. Receive resolutions.

J. HARRAL, CHAIRMAN.

The order of business was suspended, and a committee on the *Orphan's Home* appointed, consisting of Elders Job Harral, J. W. Lipsey and F. R. Boston.

Appointed a committee consisting of F. R. Boston, N. L. Wilson and M. H. Renfroe, to answer the queries sent up from Carolina and Pleasant Grove Churches. Elder T. P. Montgomery was added to this committee.

Elder F. R. Boston, Chairman, read the report on Sabbath Schools, which, after interesting remarks on the subject by several Brethren, was adopted, as follows;

Men of science tell us, in long ages of the past, when our earth was forming there were processes going on, which filled the mountains, the fissures and the crevices of the rocks, which locked up in storehouses, which treasured in the bowels of the earth, the teeming vegetation that once covered our globe, and converted it into coal. It was God providing for the material comforts and necessities of man, and now it only requires ingenuity and energy to bring forth that accumulated dormant force pent-up in coal deposits and converted into warmth and comfort, into the tireless energy which throbs and tumbles in the machine shops of the world and in breathless speed that passes over land and sea. So the same great beneficient Father has made a deposit of spiritual force, of religious truth for the moral comforts and needs of his divinely imaged creatures; an exhaustless mine of human and divine relations revealed, great facts of his good will to men of redemption, of pardon and eternal life. He has placed it all in human language, He has conditioned it by human thought, He has given it in the form of our *Bible*, completed and perfected, in which are tied all the treasures of wisdom and knowledge.

But just as the coal mine is valueless, unless it is worked and its dormant forces appropriated, so is God's WORD. There are no facts to be gathered about Christ, or God's mercy, or the renovations of a lost sinful race, except through earnest and careful study of its pages. Neither reasoning

nor prayer, nor subjective processes can ever take its place. It embodies hard stern facts, which are worthy of a man's highest faculties of appropriation and intelligent apprehension. But without which, it remains a closed mine of exhaustless interest and wealth, and unknown possibilities. And the great question before our churches is, how to bring the people face to face with these facts, in close contact with the Bible, into living interest, with God's revelation of himself. Preaching is the great primary Christly ordained means, but the type of sermons, which prevails now, and which no doubt the times demand, cannot accomplish every thing. It can arouse, convince, move and flash great light on the Bible and become a vast medium for conveying New Testament knowledge. But it generally pre-supposes a fund of information, and hence if a man were to depend on sermons alone for his scripture knowledge, it would be a miserable failure, and God's great mine of exhaustless wisdom would remain to him unexposed and unworked.

The great impetus which has been given to knowledge of this century, originated out of the abandonment of the old principle of investigation, of advancing from principles to facts, and working from facts or phenomena to principles. Prof. Samson, used to say, "young gentlemen the true method of discovering truth, is through the gathering of facts." One of the greatest living students of nature, has organized a school, in which his pupils study not through the medium of text books, but *nature* herself. And so the great means for spreading Bible knowledge, for diffusing its living facts among men, especially among the young, is by bringing them into vital, intelligent, enthusiastic contact with it, so that its great facts and principles—aye that *Wondrous* life, may stand before them, not in dreamy mystic cloudy out-lines, but clearly and positively define in great momentous and eternal realities *the living Christ of the living Bible.*

It is intelligent appreciation of the great facts of Christ's life, and the Apostolic interpretation of their relations and bearing, which lays a broad and deep, and lasting foundation for conversion. Many a sad failure in Christian life may be traced back to ignorance and neglect of God's word, to its unappropriated *riches* and *treasures*; to the fact that the great means of grace, which God has stored away in the Bible, like treasures in the earth, have gone undiscovered and unused.

No one can be ignorant of the lurking doubt and skepticism, which is pervading all classes of the reading and thinking world, and the Church of Christ has to meet this, and meet it intelligently and boldly. The darkest ages of the Church, when she was swept and stormed by infidelity, and immorality settled over her as gross darkness were pre-cursed by ignorance and neglect of the Scriptures. Skepticism originates in many cases from lack of clear views of the character, scope and design of God's word, in the origin and mutual relations of its parts. These tendencies can be met only by diffusing scriptural knowledge, by driving doubt away through the light of personal investigation. It is by getting others to study and think for themselves on this great subject. Only truth can meet error.

The grandest, the most eloquent, the most convincing arguments are from the Bible's own pages, as the greatest evidences for Christ's claim, are from his own person and life. Our Sunday-schools and Bible instruction open up vast fields, rich with great capabilities for realizing all that is most desirable in the diffusion of scripture knowledge.

Based upon these thoughts, I would suggest:

1st. That our Sunday schools be looked upon as a vital and necessary compliment to the carefully prepared and earnest sermon for the spreading of the gospel.

2nd. That the motto of our Sunday-school workers be, "*Every church member in the Sunday school as a teacher, or student of the Bible.*"

3rd. That, that mode of instruction be adopted, which tends to *systematic serial* and immediate investigation of the Holy Scriptures, such as the

lessons on the life of Christ in Matthew, found in *Kind Words*, the *Baptist Teacher*, and most of the leading Baptist papers.

4th. That there be much lively, moving singing of Christly songs, and that every child be induced to sing under all circumstances.

Respectfully submitted, F. R. BOSTON.

Elder W. W. Haley, read the report on Domestic and Indian Missions, which was adopted as follows:

Your committee to whom was referred the report on Domestic and Indian Mission, begs leave to submit the following:

It is deemed unnecessary to attempt a lengthy article of Scripture proof, with the view of convincing my brethren of the great importance of the Mission work. Besides it would appear presumptuous to some extent, when we remember that year after year able and interesting reports on this subject are duly considered and adopted by this body. We cannot for one moment indulge the hope of advancing any argument in favor of the subject, which has not already been presented. It certainly follows then, that Cold Water Association is not in darkness, with reference to her duty. The duty of preaching the gospel to every creature throughout the world, is enjoined by royal authority—by him who "*spake as never man spake*," and who "*taught as one having authority and not as the scribes*," by him who is "*head over all things to the Church*," even the Lord Jesus Christ. And the truth is we stand at this moment, not as the uninstructed, but as servants knowing the Master's will. Full well do we know that the Master would have us occupy till he comes, and he wills that his disciples should be "*the light of the world*"—"*the salt of the earth*," and that they make known the unsearchable riches of his grace to Adam's fallen posterity as far as he has given them capacities. And if there be a period during our session, as an Association, in which the smile of the *Holy Three* is elicited and angels are prompted to strike their choicest notes of joy, may not we suppose that time to be, when we are earnestly engaged in divising plans for the efficient dissemination of that blessed gospel, which brings *life and immortality to light*." And don't we want to do something calculated to invite the blessed *Spirit of Holiness* among us?

Having offered thus much in the interest of missions generally, your committee would earnestly urge special consideration of "Domestic and Indian Missions." The vast destitution of our own country calls on us loudly for help. And surely we cannot turn a deaf ear to those who are starving for that bread which gives life forevermore and who are among us, around us, and dependent upon us for it. Besides, if we do not cultivate the uncultivated fields of our own country, be assured that errorists will take possession. Then how important that Baptists, awake to a true sense of their duty, and feel themselves under obligation to send to the unenlightened "the truth as it is in Jesus."

Finally, if we would ourselves be spiritually blessed, His word for it; he that watereth shall himself be watered, the liberal soul shall be made fat, and "the streams which flow out from us, shall return unto us again" to bless us. Freely we have received of the Lord. O, let us freely give.

The Domestic and Indian Mission Board, at Marion, Ala., have employed during the past year, eighty-one missionaries—who have delivered 11,231 sermons; delivered 450 lectures; attended 325 prayer-meetings; and baptized 287.

We at once perceive that the Domestic and Indian Mission Board, is doing a great work and your committee would recommend that all the churches in our Association give a hearty support to said Board, and that pastors bring this matter before their churches and urge them to a discharge of duty.

Respectfully submitted,

W. W. HALEY.

Elder J. W. Lipsey, Chairman, read the report of the Ministerial Education Board; and after addresses on the subject by Elders F. R. Boston, H. B. Hayward, J. L. Brown and others, it was adopted as follows:

The Board met at Senatobia, the second of November last, and proceed to organization. We had no means on hand to assist any of our young ministers; but all the members of the Board agreed to become collecting agents for the Board, and make our respective reports at Bethel Church, the fifth Sunday in December, following. Which meeting was disappointed by the inclement weather. There has been no means collected and paid out for the benefit of young ministers in our Association, except fifteen dollars by the Chairman, to Bro. Miller, in Union University, and ——— dollars by Bro. Stein, to Bro. Lusk in the same school.

Respectfully submitted, J. W. LIPSEY, Chairman.

Resolved, That a committee of three, be appointed to ask through their pastors a contribution from all the churches of the Association, to be applied under the direction of the Association, to the education of our ministers who desire and need assistance, and that the committee suggest the day for such collection.

Received Dr. R. R. White, as a correspondent from the Tippah Association.

The order of business was suspended for the purpose of raising a subscription in the Association, to aid young ministers who desire to obtain an education, when the following amounts were pledged: J. W. Lipsey, $15; W. A. McDonald, $15; J. M. Dean, $15; R. J. Dean, $15; W. D. Howze, $7 50; A. J. Eason, $7 50; F. R. Boston, $7 50; J. A. Lee, $7 50; Richard Young, $7 50; Wm. Echols, $7 50; John Crawford, $5; D. J. McCracken, $5; Ransom Lee, $5; A. Young, $5; J. C. W. Fort, $5; Mrs. Dodson, $5; W. H. Hudgins, $5; G. W. Durley, $5; James Poag, $5; J. Carter, $5; J. L. Godfrey, $5.

Appointed a committee, consisting of brethren J. W. Hill, W. D. Howze and D. R. Harris, to nominate a Board to take charge of this fund, and appropriate the same for Ministerial Education.

Elder Job Harral then read the report on the "Duties of Pastors to Churches," which was adopted, as follows:

Paul's charge to Timothy is applicable to all who preach the gospel: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2nd Tim., 4: 1-2. A pastor is one who is called of God to preach the unsearchable riches of Christ, and to minister in sacred things; chosen by a church of Christ to take the oversight and charge of its mem-

bership, and to labor for the advancement of the Redeemer's Kingdom. In view of his imperfections, and of what is involved in his work in his training of the Church, the destiny of immortal souls, and the realities of eternity, who does not feel with awful force the exclamation of Paul, "Who is sufficient for these things?" It is feared that these duties and responsibilities of pastors, in too many cases, are not pondered and realized as they are taught in the Word of God, and as eternity will unfold them. That many pastors have been deficient in these duties, and that the cause of Christ has been injured, and that more disastrous evils may work out in the future, and that the blood of souls is even now dripping from our garments, are humiliating and evident facts. In connection with the office and responsibilities of pastors, duties are enjoined which deserve our serious attention, and which we now proceed to consider.

1st. In the discharge of duties so difficult, important and tremendous in their nature and consequences, he should possess ardent, heroic and devoted piety, a heart entirely devoted to the truth, undaunted by terror, not discouraged by difficulty, and ready if need be to sprinkle with his life's blood the pathway of discipleship. Cold and heartless is the message of life itself, if it fall from the lips of the uncircumcised in heart. No tinsel of oratory, no flowers of rhetoric, no power of logic, can give unction to the sacred message, like the personal experience of vital piety in the heart. It is a duty that the pastor owes to God, to himself and to his congregation to be deeply, devotedly pious, or abandon the sacred calling altogether, for the minister must, experimentally, know the gospel in its power unto salvation, to be able, efficiently, to describe the wormwood and gall of repentance, the power of faith, the passing from death unto life, and its blessed results of joy unspeakable and full of glory. He should lead a consistent life, possess zeal in doing good, and ability commensurate to the work; in knowledge, aptness to teach, courage, firmness, devotion to his work and his Master, and his heart ever beating quick, strong and true to the faith once delivered to the saints. But above all, he should be pious, for the want of a principled enlightened piety will lead him, in preaching practice to lower the standard of Christian morals, and in the same proportion that he does so, he must, commensurate with whatever influence he may have, widen the empire, and prolong the reign of sin. On the other hand, if he be pious, like the angel seen in holy vision standing in the sun, he may reflect life, light and joy upon a dark and sorrowing world, and by his daily deportment lure to brighter worlds, and lead the way.

2d. The pastor should seek by all proper means and diligence to prepare himself for the duties of his office, and to become more efficient with advancing years. To "preach the word," to give himself wholly to these things, and to make all his attainments in knowledge subservient to his work, the great duty, should be the object of his life. To revive and extend vital piety, and to win to Christ and thereby save deathless souls, should move him to a life of self-denial, sacrifice and untiring zeal in every good word and work. It is a daily work, and constantly involves the weal or woe of immortal beings, and consequently he should understand well his message from God to men, for he is to instruct, enlighten, and lead the bleeding heart to Christ, the sinner's friend. He may alter a sentence, or do a deed that will wake to melody and praise the harps of the angelic hosts over a redeemed spirit; or by his ignorance or negligence, lethargy and lukewarmness provoke to despairing, dying gaze of an impenitent soul as he sinks to the regions of endless despair, unwarmed by an unfaithful and faithless messenger of God. A pastor should understand the workings of human nature; know how to probe, and apply the remedy to cases of conscience; unmask and and expose deception and fraud, error and heresy; give timely cautions, reproofs and warnings; enforce kindly, but earnestly and positively, the practical duties of the Christian, and be firm in the true principles of the gospel. Some pastors are willfully ignorant of their

message, and consequently being incapable of teaching, and determined not to learn, they know not how to give point and prominence to the distinction between moral classes in the application of doctrine, discipline, and all the moral tactics of the Christian faith; they lack discernment and courage in the proper discrimination of character, and the duties and dangers resulting; and owing to these radical defects in them, how many of our pulpits have been subjected to a most ruinous abuse and perversion of function? "How many are sacred only to ignorance and impudence, noise and nonsense! The pulpit, where heaven and earth should meet to discuss the affairs of salvation, too often becomes a scene of pious mockery and religious folly. How often is the angel religion present but to look on, drop a tear and retire, while reason reddens with shame, and common sense retreats in disgust." Such a pastor is the curse and mildew of society; he does heaven no good, and earth much harm. A true pastor should, and it is his duty to guard against a lifeless formalism on the one hand, and a reckless enthusiasm on the other; a time-serving policy, and a disregard of what is prudent; a cold and haughty bearing in social intercourse, and the indulgence of levity, with an absence of all dignity, propriety and gravity. At all times, whether in the social circle, or in the chamber of mourning and death: in the family circle, or on the thoroughfare of trade and travel; in the private interview, or in his public ministrations, he should manifest that uncorruptness, gravity, sincerity and sound speech, amiable bearing and purity of conduct, that extorts deference and esteem from the skeptic and scoffer, and that wins, woos and leads into the way of life, immortal souls.

3rd. A pastor should be sound in the faith firmly established in the cardinal truths of the gospel. If he is not rooted and grounded in these principles, and if his heart's trust does not point to Christ, as the needle to the pole, he is ever liable to be moved from his anchorage, in the boisterous sea of change and agitation, and carried about by every wind of doctrine. There are vital truths in the plan of salvation, as there are vital parts of the physical frame. We may survive a wound, cut or bruise, however painful; but if it penetrate the brain, the heart, or some other vital part, it is perilous, and usually the whole machinery of life stops. So there are truths vital to the soul's eternal interests, and if the pastor push these truths out of sight, mutilate or change them so as to destroy, or mar their original beauty and force, he may, according to the extent of his influence, be instrumental in damning his flock. Let us ever cling with an unceasing zeal to the precious doctrine of God our Savior, bequeathed us in the streaming blood and dying groans of calvary, and by the sufferings and death of those who have died in the true gospel faith—a converted membership; a Church that knows no lawgiver nor head but Jesus Christ; no standard of faith and practice but the Bible; no grades in its ministry; no hierarchy to rule over God's heritage, and substitute the traditions of men for the commandments of God, perverting and poisoning the doctrines and ordinances as delivered to us; and that holds to one "Lord, one faith and one baptism." Better share the fate of those who have kept the faith in the midst of fiery trials, suffering, tears and blood, than compromise or renounce the truth as it is in Jesus. Every pastor should remember that in penning his earthly fold, it is not for party, or worldly purposes, but for immortality, and that his own dignity and virtue depend upon his fidelity to the truth. The Scriptures assure us, that every pastor is a watchman upon the walls of the earthly zion, and that blood may be required at his hands; his duty and danger are therefore most truthfully painted by the poet when he represents God as looking down from his throne on the eve of a conflict, with the powers of darkness, and inquires of the watchman:

> "What of the night, what of the night watchman! What of the night?
> The myriad foe, in close array, come on to try their might.
> A night assault, and if thy trump mistake a single sound,
> I'll hand upon these battlements, the watchman on his round!"

The varied forms of error, heresy and delusion that are speaking among the masses, learning and corrupting the minds of many Baptists, through the press and pulpit, the wide departures from the truth on the part of some Baptists in advocating a mixed and unscriptural communion, a recognition of an unscripturally constituted ministry, and their immersions as valid baptism, and other perversions and mutilations of the truth, demand an examination, and the attacks of the enemy repulsed, and the truth vindicated by a faithful ministry. He should train his church to Christian charity benevolence in providing for the poor; to a just and liberal support of the pastor; to a generous support of the missionary cause; to sustaining a true bible literature, and while he should store his mind richly with knowledge, and strive to possess power enough in holy science to fling abroad the light of the gospel; let him preach not himself, but the Lord Jesus Christ.

4th. A pastor should be mild and affable in disposition and conduct. A haughty and cold reserve, or a familiar intermeddling, are unbecoming the sacred office. He should learn from his divine master to bear injuries with patience, return good for evil, and manifest affability to all, without yielding his principles to any. In his mingling with his charge, he may be cheerful and agreeable without indulging in sinful levity, humble without yielding to haughty dictation, and respectful to all, without cringing to the caprices of a community, or yielding to the whims of a congregation. He should conciliate the affections without violating the truth; connect sweetness of manner with a becoming dignity of character; be obliging without flattery, while his ruling desire should be to please God, and faithfully serve his generation. Whilst, therefore, the pastor should be firm in his convictions, he should pursuade with gentleness, and seek by kindness to impress the truth upon minds clouded by error, and warped by bigotry and education. He should pity the weak, forgive the ignorant, bear with the sincere and mistaken zealot, and love all who love our Lord Jesus Christ.

5th. A pastor should be devoted and zealous in the duties of his office. To proclaim the word of life is a special duty. He should preach publicly and privately, in season and out of season, from the pulpit to the assembly, and from house to house; as he sits at the bedside of the afflicted, impoverished and helpless sufferer in the rude cabin, or in the midst of wealth and gayety and wickedness in the splendid mansion; as he talks with a friend, journeys with a stranger, mingles with the bridal party, or surrounds the grave with bereaved and aching hearts, teaching all, with unwearied urgency of appeal, the necessity of being "born again." How great, solemn and awful is his vocation! The blood of souls may stain his garments, and cries of bitter anguish and despair rise in his condemnation, or redeemed spirits may shine as stars in his crown of rejoicing. He may speak a word in season to the tempted and tried Christian, or in pointing an inquirer to Jesus, or in warning the careless, or in binding up the broken heart. With a heart glowing with the patriotism of heaven, strong in the faith of the gospel, and full of generous compassion, lofty trust, and gushing tenderness, he should, with the fire of Milton, and the rapture of a prophet, plead the cause of heaven and virtue, and try to win dying souls to Christ.

6th. And finally, the pastor should be consistent in his deportment. He may have a brilliant genius, a great intellect, a mind stored with the language and lore of ages and nations, and listening crowds may hang on his tongue, entranced and spell bound, but it cannot supply the place of a consistent life. A good example is infinitely more efficient in winning souls to Christ, than a luminous mind, and an eloquent tongue. The corruscations of genius that flash like diamonds from the pulpit of the gifted orator will lose all their brilliance, point and power, when they are seen to fall from the lips of the pulpit politician. Deep toned piety in the heart and life will give point and power to his speech, make truths divine commended from his

lips move and melt the careless and impenitent, win back the wanderer to the fold of Christ, pull down the strongholds of iniquity, cause the people of God to go from strength to strength in Zion, and scatter the life giving rays of the sun of righteousness over a darkened and dying world. How numerous and pressing the obligations to be more devoted in this sacred calling! Time is passing, Churches are languishing, our numbers in the ministry perhaps decreasing; dying multitudes over our country need some one to break to them the bread of life; prejudices and superstitions of hoary age are transplanted among us, and opposing the spread of divine truth, in the devices of the man of sin, the advocates of rationalism, and the most ingenious theories of skepticism, while new forms of corruption and heresy are sweeping over the land, and immortal souls are passing into the eternal world unprepared. Let all these considerations move to greater diligence in the sacred work, to be sober, to be steadfast, immovable, always abounding in the work of the Lord. In the consideration of the subject, we have drawn together materials from a variety of sources, and the difficulty has been to select from the quantity at hand, and in dismissing it from further discussion, we part with regret from those crowded out for want of space, for the importance of the subject is too great to be magnified. As a prelude to our closing remarks we observe: how fearful the reciprocal attitude of the pastor and his charge. While the pastor cannot be too often or too deeply impressed with these obligations, too much of his time is often asked among his church and congregation in social intercourse. He is often censured for not being more frequent and lengthy in his visits, when his people ought to be more lenient, and when they do not call to mind the numerous calls he has, to visit the sick and afflicted, to attend to marriages and funerals; his travels over his field of labor, that ought to have three or four pastors instead of one; his calls to attend meetings in other places, to meet with boards, associations and conventions; the large amount of his time required for study and reading; the claims of an impoverished, and at times an afflicted family, with a meagre, and frequently an insufficient support for their necessities from the Church he serves, his health and vigor declining, his children deprived of the common advantages of an education, and many of the comforts of life, with the dark shadow passing before him and burdening his heart, that soon this companion and those little ones may be left to struggle with neglect and poverty, and almost forgotten by those who have been instructed and blessed by his labors for time and eternity. A pastor would be more or less than a man who would not be burdened, depressed and hindered in his labors and usefulness by such surroundings. He may make righteousness his breastplate, and fidelity his girdle; to the careless and impenitent terrible, in denouncing sin; and to the penitent, weary and heavy-laden all tenderness and hope, "like the bow of promise, shedding its radiance amid the tears of the storm," and yet after all, he must look to God alone for approval and reward, for such ability and fidelity will often fail to be appreciated even by those for whom he toils in weariness. "How often is the man, who, with humble awe and God-like toil, has devoted years of unremitting application to the study of the gospel and its effective ministration, outlawed from the pale of pulpit worth, by those who never read and never think, and with whom posing superstition or canting insolence, arterial action, or a muscular twitch, constitute both faith and hope, and, indeed charity too! In this way many an able, pious, and faithful minister has found himself tried, condemned and gravely laid aside, to the full extent of their number and influence, by the upstart, the dotard and the gossip, and other equally interesting specimens of impertinent pretension or personified stupidity!" But we should remember that, "while lilies bloom and ravens are fed, we have a lesson against despondence," and that ministers, who are called of Christ to preach to a lost world, whatever the hindrances or discouragements, should continue in their heavenly calling, through evil as well as good report, in

prosperity or adversity, labor on, sowing often in tears, pressing on through poverty and affliction, labors and self denials, until they shall lay their armor down, and go up to inherit the crown of everlasting life.

JOBE HARRAL.

The hour for adjourment having arrived, prayer was offered by Elder A. B. Hayward.

1½ O'CLOCK, P. M.

The Association re-assembled, prayer by Bro. R. R. White.

Called the roll of delegates, and noted absentees.

The Order of Business was suspended, to hear the report on the Orphan's Home, which was presented by Elder J. Harral, and after an address by Elder R. N. Hall, a collection was taken up, amounting to $51 67, which was handed to Bro. Hall. The report was then adopted, as follows:

Your Committee to whom was referred the report on the Orphan's Home, submit the following:

That it is the duty of the Baptists to diligently see after the Orphan's Home at Lauderdale, and faithfully perform their sacred obligation to the same. Also, that we fatherly support the inmates of the Home, remembering that, if neglected, our "wives may be widows and our children orphans." That we cordially receive Bro. Hall in his laudable work, and heartily commend his mission to our Churches.

JOB HARRAL, Chairman.

Elder T. P. Montgomery, read the report on Temperance; which elicited a lively discussion, participated in by brethren Harral, White, Nichols, Lipsey and others. After amendment, the report was adopted, as follows:

The subject of Intemperance, is one of deep interest to the present age. The Church of the living God, and the whole world groans under its blighting deadly curse. Philanthropists and Ministers have labored together long and hard to stay its desolating tide, and to reclaim the erring and deluded of our race from its ruinous soul destroying influences. Essays, lectures and laws, have been written, delivered and enacted to restrain this vice and to curb the evil, and thousands of pathetic sermons have been preached to enlighten the mind, convince the judgement and to correct the actions of the unfortunate, and still like a dark wave of destruction, it spreads itself over all the land, and thousands of our churches have been crippled, tens of thousands of our members disqualified for usefulness in the cause of Christ, and hundreds of thousands of our fellow mortals ruined for time and for eternity. Notwithstanding all this, the curse remains, the evil still exists, and to me appears to be taking a stronghold upon the appetites of the young and rising generation, and is sweeping away yearly, more persons from time to eternity, than famine, pestilence and the sword. Feeling, and realizing as they do, these direful effects of Intemperance, there comes up to us the wailing, suppliant cries from the tongues of thousands of mothers saying to us, ye men of God, ministers of the cross, and laymen, all of whom profess to love Jesus and the souls of fallen mortals,

to you we look upon, you we depend to do all you can, to stay the tide, stop the breach, and by divine aid save our husbands and sons from drunkards' graves, and sadder still, from a drunkard's hell, and us from tears, sorrows, and premature death. In view of these sad reflections, what shall we do dear brethren? Let us, with these facts before us, look each other in the face and realizing that we are in the immediate, presence of God; ask ourselves the question, what shall we do? Shall we sit still and fold our arms together and without an effort, or emotion of soul, see the work of death and destruction going on all round us? Can we do this and be faithful to God, faithful to those by whom we are surrounded, and faithful to ourselves? to all these questions I answer, emphatically, no.

T. P. MONTGOMERY, Chairman.

The report of the Committee to nominate a Ministerial Board, was adopted as follows: Elder J. W. Lipsey, *Chairman;* Dr. E. M. Parks, brethren J. M. Dean, J. L. Mabry and J. R. Slaton, to constitute the board.

The hour having arrived, the Association adjourned till 8½ o'clock Monday morning. Prayer by Elder F. R. Boston.

PREACHING ON SABBATH.

A very large concourse of people were present on Sunday. Elder J. W. Lipsey, by request, addressed the children and young people, at 9 o'clock. His address was remarkably appropriate, and was listened to with marked attention. Elder H. B. Hayward, preached in the Meeting-house at 11 o'clock, and Elder E. D. Miller in the grove, at the same hour, each to very large and attentive audiences. At 3 o'clock in the afternoon, Dr. White, preached in the house, and Elder J. H. Amacker in the grove. Elder W. H. Barksdale, preached in the house at night, and there was preaching also at several private houses in the neighborhood, and Elder F. R. Boston, preached in Greenleaf Methodist Church. May the good seed sown this day in the vicinity of New Hope spring up, and bear fruit, "an hundred fold," to the glory of God.

MONDAY, 8½ o'CLOCK, A. M.

The Association met, and after singing and prayer, Elder Wm. Wooten leading, proceeded to business.

Read, and approved, the minutes of Saturday.

The Committee on Mississippi College, reported by Elder E. D. Miller, Chairman, and on motion, the report was made the special order for 10½ o'clock, to-day.

Elder T. P. Manning, Chairman, read the report on Foreign Missions; pending the adoption of this report, Elder E. D. Miller addressed the Association on the subject of Foreign Missions, in a characteristic speech—full of light and power, after which, a collection in cash, amounting to $27 55, was taken up, and the following brethren and sisters subscribed each $5 per year for five years, $25 being paid down: James Dennis, (paid) $5; J. L. Mabry, (paid) $5; F. R. Boston, $5; John Richardson, $5; T. P. Montgomery, $5; Robt. Wilson, $5; Job Harral, $10; J. H. Amacker, $5; W. W. Wallace, (paid) $5; J. C. Droke, $5; Wm. Wooten, $5; Wm. M. Gordon, $5; Miss Theodosia Brown, (paid) $5; M. S. Kirkland, $5; J. D. Nickols, $5; A. E. Crook, (paid) 5; Mrs. Susan Dean, $5. The report was then adopted, as follows; Your Committee on Foreign Mission, would respectively submit the following:

We but meagerly appreciate the importance of this department of our interest and responsibility. This deduction is mainly drawn from the apparent lethargy, which possesses our churches in this direction.

In theory, we acknowledge our duty, in practice, we partially ignore, deny it. The facts set forth in preceding reports, cheer us on to renewed energy and enlarged appliances in prospect of most delightful results, but we hesitate. By lengthened experience, we have learned to systematize and to simplify our operations, thus avoiding the hackneyed objection of cumbrous and absorbing expenses; but, as we progress in this direction, we seem to fail to keep pace with our contributions, and the demands of our opening Foreign fields.

Providence manifestly encourages and invites us to go forward; those provinces and nations hitherto closed against a free dissemination of gospel truth are to-day earnestly soliciting the erection of Messiah's Cross. If it is our duty, are we guiltless when we hesitate, falter or refuse to give these the bread of life? Do we each contribute what we can, for the prosecution of this glorious work. We lament our inability to supply you with statistical details. At Rome the good work is being pushed with commendable zeal, under the immediate supervision of the noble G. B. Taylor. At Paris we have a building costing $60,000; in Spain the work goes on without interruption; in China and Burmah the labors of our missionaries have been attended with glorious success, and quite an army of native preachers have enlisted under the Banner of our Prince. We recommend the adoption of the following:

Resolved, That we, as delegates and pastors will assiduously endeavor to

disseminate correct information on the subject of Foreign Mission; and that we will endeavor to put into the hands of our churches, for the accomplishment of an increased interest, the "*Home and Foreign Journal*," and the "*Missionary Magazine*."

Respectfully submitted,

T. P. MANNING.

Elder H. L. Finley was received as a correspondent from the Chickasaw Association.

The hour appointed having arrived, the report on Mississippi College came under consideration. Elder E. D. Miller and W. H. Barksdale, and Prof. M. T. Martin made addresses in behalf of the endowment of the College, when $45 in cash was contributed, and notes by the following brethren and sisters given, amounting to $1500: J. M. Dean, $100; T. P. Montgomery, $100; J. H. Amacker, $50; Mrs. L. J. Dodson, $100; J. J. Lee, $100; G. W. Killebrew, $25; W. F. Wilson, $25; H. J. Legge, $25; R. S. Young, $25; B. F. Smith, $25; W. W. Perry, $50; J. M. Moore, $26; A. F. Young, $50; W. M. Farmer, $25; W. M. Gordon, $25; R. J. Dean, $50; Miss Bettie Howell, $25; A. W. Stokes, Jr., $25; Jesse Reagan, $50; Charles Haynie, $100; J. J. Nichols, $25; S. J. Perry, $25; Allen Meadows, $25; G. W. Ritchie, $25; J. D. McKennie, $25; J. C. Droke, $50; E. E. Louis, $25; J. J. Williams, $25; B. F. Wilson, $25; W. C. Patten, $25; Mrs. Sallie C. Haynie, $100; W. P. Norman, $25; Horace Hatch, $25; G. R. Sandidge, $25; Mrs. J. W. Lipsey, $25; M. R. Taylor, $25; Mrs. Hettie Howard, $25; W. H. Belote, $25.

Report adopted as follows:

Your Committee on Mississippi College, would respectfully submit the following:

Our College is increasing in usefulness, and favor with the people. The popularity of the institution has been largely enhanced by complete re-organization; which was accomplished at the last commencement. The Trustees have adopted the University plan. There are six schools, each taught by a competent professor. Its grade of scholarship has been improved.

Notwithstanding the financial stress pervading the country, it has already matriculated ninety-five students; and may be said now to labor under but one serious difficulty—the want of a sufficient endowment. The history of all similar institutions of learning demonstrates a liberal endowment, a necessity. The agent, Prof. Martin, has secured about $40,000 of the proposed $100,000. The final consummation of this work is necessary, that the college may be a complete success. We therefore, most earnestly recommend that our brethren and friends in this Association assist their brethren and friends throughout the State, in putting the college on a solid basis. It will then become a great educational center for the Baptists of

the southwest—an institution of learning of which they may be justly proud. We therefore earnestly recommend it to the patronage of our Association; and we do hereby resolve to support it with our prayers, our money, and our patronage.

E. D. MILLER,
T. P. MANNING.

After prayer by Elder J. L. Brown, the body adjourned for refreshments.

1½ O'CLOCK, P. M.

The Association met, singing and prayer by Elder W. W. Haley. Elder John Richardson, Chairman, read the report on Prayer-meetings, which was adopted, as follows:

Your Committee on Prayer-meetings would respectfully submit, that Christians are commended not to forsake the assembling of themselves together. The public worship of God, is doubtless the object of this assemblage. Prayer-meeting is a public worship of God; therefore, Christians ought to assemble, and engage in this class of public worship—nor can they neglect it without being guilty of sin, guilty of the *Sin of Omission at least*, therefore justly deserving the punishment consequent. The punishment, due a disobedient servant is stripes, (in short). Whatever of good, both spiritual and temporal, may eminate from an organized and statedly maintained prayer-meeting, to that Church neglecting the same, to all lost—lost not only to the church, but lost to the community also. Whatever spiritual light may spring therefrom, whatever scriptural saline influences may be exerted thereby—the one is shut out, the other withheld. Brethern, *in this*, is a church justified? If not, she *is condemned*. To the churches sustaining prayer-meetings, we would say, there exists no affinity between *solmnity* and *levity*, the one is becoming in the house of *God* at the *hour of worship*, the other is *not*—the former *deserves praise*, the latter *censure*. Finally, as a vigorous and an efficient means of promoting the spiritual interest of the churches—we recommend prayer-meetsngs.

Respectfully,

JOHN RICHARDSON, Chairman.

The report on the State of Religion in our churches, was read by Elder J. W. Lipsey, Chairman, and adopted as follows:

The State of Religion in our Association:

1st. In our churches there is great necessity for more consecration to God; as all admit religion has not that especial attention that the subject demands. This consecration should commence first with the ministry. The old proverb is true in this case "like priest like people," in proportion to the consecration of the ministry, so will it be with the people. If the ministry is absorbed in worldly matters, the people will be more so; "be ye not conformed to this world," seems to be a practical text for the miuistry of the present day. We are "Priests unto God," "Living Epistles known and read of all men." A few politicians in a country may diffuse their influence in a few weeks throughout the entire bounds. Much more may a consecrated ministry.

2d. This consecration should be followed by the entire membership. Among our churches there is too much disposition to look to the ministry.

It is true the minister should be an example of piety, but it is impossible for him alone, or his individual consecration, to answer for the membership. Prominent membership, so-called, has been an excuse for many to neglect their individual duties. The great necessity now in our midst, is universal consecration to God. The young, the old, the elders, the deacons, the city men and women, should so join in this cause, that Christ will truly be in our entire lives what the sun is to the universe. It is to be regretted that Christians do not enjoy that high privilege that is offered. Spiritual cultivation should be brought more before our churches. They should labor and pray over this matter until the blessing shall come which there shall not be room to contain.

3d. The spirituality of our religion is the foundation of our success. "It is not by might nor by power, but by my Spirit, sayeth the Lord." As we have much to do with the flesh, it is easy for us to lose sight of the "*joy of our strength.*" Christ has promised to be with us. He says, "Without me you can do nothing." In our association with carnal things there is much danger of our losing sight of Christ as our spiritual life. By this spiritual influence brought to bear on the churches, in a few years our prospects will be far brighter. Without it, the Christian is powerless; with it, transgressors shall be taught and sinners converted unto the Lord.

The account as given by the letters seems to be as encouraging as former years. There have been baptized in our Association, since our last meeting, about as many as last year. Many of our churches have been greatly increased and revived, others remaining about the same; while a few are not so strong.

Your Committee would therefore recommend that the churches cultivate more dilligence in spiritual matters; and, in order to aid in this, that we hold public meetings in different parts of the Association, the objects of which shall be to cultivate and encourage more consecration in this important work.

J. W. LIPSEY.

Appointed the next session of this Association to be held with the Church at Sardis, Panola Co., Miss., commencing on Friday before the 3d Sabbath in Oct., 1874.

Elder F. R. Boston was appointed to preach the Introductory Sermon at the next session of this Association.

On motion, Elder E. D. Miller was appointed to preach a sermon at the next session of this Association, on "*Christian Influence;*" and Elder J. W. Lipsey was appointed to preach a sermon, "*designed to lead the unconverted to Christ.*"

It was agreed to recommend all the Churches of this Association to observe Wednesday preceding the next session of this body as a day of fasting and prayer for God's special blessing on the Ministers who are to preach during the session, on the objects which shall claim the attention of the Association, and upon *the world.*

Deacon J. L. Mabry then read the report on the "Duties of Deacons," which was adopted, as follows:

"In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the Twelve called the multitude of the disciples unto them and said: 'It is not reason that we should leave the Word of God and serve tables; wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the Word.' And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor and Timon and Parmenus, and Nicolas, a proselyte of Antioch, whom they set before the Apostles, and when they had prayed, they laid their hands on them, and the Word of God increased and the number of the disciples multiplied in Jerusalem greatly."—Acts, 6th ch., 1st to 8th v.

In the above Scriptures, are found the circumstances relating to and the necessity that led to the creation of the deacon's office. The preaching of the gospel on the day of Pentecost, and on several days immediately succeeding, was attended with the most powerful results. Multitudes, who, a short time before, had, perhaps, consented to the crucifixion of the Holy One of Israel, as a malefactor, convinced now, by the bold and fearless preaching of the Apostles, of their sins and condemnation, gladly received the Lord Jesus as *their* Savior, indeed, as the *only* hope of a lost and ruined world, and in the course of a few days, thousands were added to the company of followers of the hitherto despised Nazarene. The change in their moral constitution was thorough and complete; they not only gave themselves to the service of the Master, but placed their means—their worldly goods—in the hands of His servants, the Apostles, to be used as the circumstances of His people might require.

In 4th ch. Acts it is said: "As many as were possessed of lands or houses sold them, and brought the prices of the things which were sold and laid them down at the Apostles' feet, and distribution was made to every man according as he had need." They seem to have comprehended at once the great truth—that the redeemed of the Lord are *not* their own, but are bought with a price, even the shed blood of a crucified and risen Savior, and are therefore under obligations to devote all they are and all they have to the Master's use, as his cause may require.

In so great a multitude as now composed the disciples of Jesus, there were some without the means of living, but a fund had been provided for their support by the voluntary contributions of their brethren who had property, and out of this common fund they had distributed to them daily the means of support. This duty, at the first, seems to have been performed by the Apostles, but as the Church increased in numbers, it required so much time to administer this service, that it interfered too much with their more appropriate and important work, to-wit, preaching the gospel. In this way, originated the necessity for a different class or order of servants for the Church, who, having been selected by the Church, as directed by the Apostles, after appropriate ceremonies, were appointed by them over this business.

Clearly, then, as I understand it, this class of officers was appointed and ordained specially to attend to the temporal interests and necessities of the Church, and although some two or three of them afterwards preached the gospel of the Kingdom, it can hardly be inferred that they did so by virtue of their ordination to the deaconship, as we are expressly told, in the Scriptures quoted above, that their relation and ordination as deacons was for a different purpose.

The circumstances and surroundings of the Church now and then are very different. Then, one organization, confined to a single city; now, a

great number, scattered almost over the entire habitable globe. The causes that led to a community of temporal interests then, do not now, perhaps, exist; yet the laws of their organization are the same, and the same obligation rests upon the membership now as then, to contribute, of their substance, as the Master's cause, in any or all of its different departments, may have need.

The first Christians acknowledged the force of this obligation, and acted upon it, in its largest sense, as we have seen, by putting *all* their means in the treasury of the Lord, to be used as any might have need.

Hence, when the deacons were installed into office, they found the treasury of the Church full to overflowing. They were not subjected to the mortification of a rebuff, from having to approach a brother and ask him to do what he ought to know it is his duty to do, and what he should take a great pleasure in doing, and that is, to give, of his substance, when necessary, to the cause of the Blessed Savior, in any of its various departments, as the Lord has prospered him, for that is the rule given us by which to govern ourselves in our contributions to his cause.

Right here I must stop to say that there is utterly a fault somewhere.

Is it a part of the deacon's duty to indoctrinate the Church in this regard; to *teach* the Church the grace of liberality—that it is the imperative duty of *every* member of the Church, as the Lord has prospered him, to aid, by his substance, as well as his prayers, in the aggressive warfare in which she is engaged, and that the duty is as *imperative* as the sacred duty of even prayer itself? I repeat, is it any part of the deacon's duty to *teach* the Church these fundamental truths? Is it not, rather, a *part* of the counsel of God, that the *faithful* minister of the gospel should *not shun* to declare?

A deacon, it is true, is expected—yea, is *required* to be a man of enlarged views of Christian duty—is required to be liberal in his contributions to *all* the noble enterprises in which the Church is engaged; in this way, his *example* of liberality will have some effect towards exciting the other members of the Church to the proper discharge of this duty.

From the conduct of those introduced into the first Church at Jerusalem, the first ministers of the gospel, the Apostles evidently taught them this doctrine of consecrating their substance, their all to the cause of our Master, and I submit, Bro. Moderator, when our Churches shall have been taught and embraced fully this great Bible doctrine—as I conceive it to be—of entire consecration to Christ, then will the deacons find a ready response in all their calls upon the different members of the Church, for means to sustain and push forward any of the great benevolent enterprises in which she is engaged; then the faithful pastor may look, without fear of disappointment, for adequate support; then the gospel will be preached to the destitute at home, and heathen lands soon become vocal with the praises of our great Redeemer.

All of which is respectfully submitted,

JAS. L. MABRY, *Committee.*

Your Committee on Finance beg leave to make the following report:

We have collected in money, $470.65, and in orders, $105.00; aggregating $575.65.

For Associational Missions,	$391 25
" Orphans' Home,	21 30
" Printing Minutes,	109 85
" Foreign Missions,	44 75
" Domestic and Indian Missions,	8 50
	$575 65

Respectfully submitted,

W. M. HARRIS, *Chairman.*

The Treasurer made his report, which was adopted, as follows:

	Dr.
Received for Associationl Missions,	$391 25
" as Associational Fund,	109 85
" for Foreign Missions,	90 20
" for Domestic and Indian Missions,	16 75
" for Orphans' Home,	93 97
Total,	$702 02

	Cr.
Paid to Elder W. W. Haley,	$195 62
" " J. J. Duboise,	195 63
Sent to Foreign Mission Board,	90 20
" Domestic and Indian Mission Board,	16 75
" Orphans' Home,	93 97
Paid for Printing Minutes, and Clerk's fee,	109 85
Total,	$702 02

Respectfully submitted,

T. H. SMITH.

The Domestic Board then made their report, which was adopted, as follows:

According to appointment, the Board met at Hickory Grove Church, Saturday before the fourth Sunday in November last, and proceeded to organization, which resulted as follows, viz: Thos. H Smith was elected Chairman, William H. Rodgers, Treasurer, and C. G. Callicott, Secretary. Being unable to come to a satisfactory conclusion, the Board adjourned to meet at Bethel Church, Saturday before the fifth Sunday in December. This appointment was disappointed by inclement weather; after which the Chairman called a meeting at the same place, for Saturday before the third Sunday in March. It was there resolved to pay the promised means to Elders W. W. Haley and J. J. Duboise, and request them to render all the services they could for the amount. The result of which is as follows, viz: Each have supplied three points with preaching to the best of their ability, and have satisfied the Board that their labors have not been in vain; for which the Board has allowed Elder W. W. Haley, $195.62, and Elder J. J. Duboise, $195.62.

In conclusion, we, the Board, would recommend the same plan as has been pursued this year.

Respectfully submitted.

C. G. CALLICOTT, *Secretary.* T. H. SMITH, *Chairmain.*

Appointed an Executive Board, as follows: From Hernando Church, W. D. Howze; Bethel, G. C. Callicott; Nonconnah, W. B. Gary; Oak Grove, J. B. Tucker; Hopewell, A. J. Eason; Eudora, W. R. Barbee; Beech Grove, J. F. Walker; Gray's Creek, D. J. Perry; Mount Manna, J. M. Lusk; Holly Springs, W. T. Cooper; Center Hill, C. M. Haynie; Cold Water, T. H. Atwood; Corinth, W. Durham; State Line, H. Flynn; Pleasant Grove, T. H. Smith; Watson, H. Nichols; Byhalia, Julius Nichols; North Mt. Zion, J. Norris; New Prospect, Wm. Bowlin; Chulahoma, R. P. Bowen; Philadelphia, J. I. Williams; Union, R. C. Galt; Mouut Zion, D. L. Burford; New Hope, Wm. Rogers; Looxahoma, S. M. Cocke; Harmony, G. W. Durley; Midway, J. N. Billingsley; Mount Moriah, D. Lauman; Hickory Grove, S. G. W. Poag; Sardis, Ovid Mabry; Salem, Maurice Moore; Peach Creek, B. C. Parnell; McIever's Creek, George Killebrew; Carolina, D. G. Young; Singleton's Springs, A. L. Godfrey; Senatobia, J. L. Mabry; Union Grove, J. L. Sullivan; Mount Lebanon, C. A. Marshall; Panola, Geo. Shuford; Pleasant Hill, G. C. Leverett; Tyro, J. G. Wright.

The Committee appointed to answer the queries from Pleasant

Grove and Carolina Churches, reported that they declined giving any answer to the query from Pleasant Grove. To the query from Carolina, viz: "If a member of a Baptist Church should encourage or permit his children, during minority, to attend dancing parties, and participate therein, is it proper cause for Church discipline?" the answer, as amended, is, "It is proper cause for discipline, if they encourage or sanction it."

The hour for adjournment having arrived, after prayer by the Moderator, the Association adjourned till 8½ o'clock to-morrow.

TUESDAY, 8½ O'CLOCK, A. M.

The Association assembled; singing, and prayer by the Clerk.

Authorized the Clerk to write the Corresponding Letter, and insert it in the Minutes.

It was agreed to allow the Clerk forty dollars for his services, and the order of business was suspended to raise this amount in the Association.

On motion, agreed to open correspondence with the Baptist State Convention of Arkansas, which meets at Little Rock, Ark., on Thursday before the first Sabbath in November, and appointed Elders J. W. Lipsey, N. L. Wilson, and Dr. E. M. Parks, messengers to the same.

On motion of Elder J. H. Amacker, the following resolution was adopted:

Resolved, That this Association cordially recommend brother J. W. Lipsey to the Churches as an organizer of temperance societies.

Dr. E. M. Parks offered the following resolution, which was unanimously adopted:

Resolved, That this Association heartily endorse the Southern Baptist Publication Society, and its Agent, Bro. J. R. Graves, and earnestly recommend them to the sympathy and patronage of Baptists everywhere.

The Moderator appointed the usual Standing Committees, as follows:

On Domestic and Indian Missions, W. D. Houze.

On Foreign Missions, Job Harral.

On Sabbath Schools, W. W. Haley.

On Temperance, E. D. Miller.

On Prayer Meetings, J. H. Amacker.

On the Duty of Pastors to Churches, F. R. Boston.
On the Duty of Churches to Pastors, J. L. Mabry.
On the State of Religion in our bounds, Dr. E. M. Parks.
On the Duties of Deacons, T. P. Montgomery.

On motion of Elder J. W. Lipsey, the following resolution was adopted, with *entire unanimity:*

Resolved, That the hearty thanks of this Association are due to the kind brethren and sisters of this Church, and also to the hospitable citizens of this community, for their noble entertainment during this session.

The following, offered by Elder T. P. Montgomery, was passed unanimously:

Resolved, That the thanks of this Association are due and hereby tendered to the officers of this body for the kind, dignified and efficient manner with which they have discharged the duties of their respective offices.

Bro. T. H. Smith moved the following, which was passed:

Resolved, That the Standing Committees be requested to confine themselves, as far as practicable, to *reports*, instead of *essays*.

Bro. Smith also moved the following, which passed:

Resolved, That the Clerk be requested to prepare a formula letter, for the Churches to send their reports to the Association, and have the same printed in the Minutes.

Having got through with all its business, the body, on motion, adjourned, *sine die*. The venerable Moderator, Father Dennis, addressed the Association, previous to dismission, in one of the most touching, affectionate, and paternal speeches ever listened to. Amidst many tears, and with great warmth of feeling, the brethren sung, "What wondrous love is this!"—gave to each other the parting hand, and dispersed to their respective homes. The Association will meet, on Friday before the third Sabbath in October, 1874, with the Church at Sardis, Panola Co., Miss.

JAMES DENNIS, MODERATOR.

H. WILLIAMS, CLERK.

NOTE.—The Publication of the Minutes of the Association has been delayed by a most severe affliction in the family of the Clerk. My beloved wife was seized with fever, soon after the adjournment of the Association, which terminated fatally after nearly three weeks of suffering. I ask the indulgence, prayers and sympathies of my brethren.

CLERK.

CORRESPONDING LETTER.

To the Religious Bodies corresponding with Coldwater Association:

DEAR BRETHREN: Our last session was held with New Hope Church, Tate Co., Miss., commencing on Friday before the third Sabbath in October, and continuing till Tuesday following. The representation from the Churches was about as usual; but we were not favored with the presence of many precious brethren as correspondents, whom we have been accustomed to meet at our annual convocations. This was owing largely to the prevalence of the epidemic in Memphis, through which place they would have to come. Our session was both pleasant and profitable; great brotherly love, and glowing zeal for the Master's cause, characterized the proceedings. We meet next year in Sardis, Panola County, on the Miss. & Tenn. R. R., and hope to have a large representation from sister bodies. May the God of all grace be with you all, and abundantly bless your labors of love.

JAMES DENNIS, MODERATOR.

H. WILLIAMS, CLERK.

Form of Letter to the Association.

The Baptist Church at ——— to the brethren composing the Cold Water Association, sends Christian salutations:

Dear Brethren: Since your last session, we have baptized ——, received by letter ——, restored ——, dismissed by letter ——, excluded ——, and —— have died. Our total membership is ——. We send as delegates to sit with you, our brethren —— ——. We send for Associational Fund, $——, for Foreign Missions, $——, for Home and Indian Missions, $——. Our regular monthly meeting is held on Saturday before the —— Sunday in each month. Elder —— is our pastor. Our post office is ——. May the Great Head of the Church preside over your deliberations.

Done by order of the Church at ——, in —— County, State of ——, this —— day of ——, 187—.

———, Moderator.

———, C. Clerk.

ORDAINED MINISTERS OF COLD WATER ASSOCIATION.

Elder James Dennis	
" F. R. Boston	Hernando, Miss.
" Job Harral	" "
" J. D. Nichols	" "
" J. W. Lipsey	" "
" H. B. Hayward	" "
" W. W. Haley	Cold Water, Miss.
" R. S. Hurt	" "
" Wm. Wooten	" "
" E. D. Miller	Senatobia, "
" T. P. Manning	Holly Springs, "
" C. B. Young	" " "
" E. W. Henderson	Horn Lake, "
" J. H. Amacker	Sardis, "
" T. P. Montgomery	" "
" M. O. Sanders	Tyro, "
" M. H. Renfro	" "
" J. L. Brown	" "
" J. Richardson	Arkabutla, "
" J. J. Duboise	" "
" M. L. Coopwood	Cockrum, "
" H. Williams	Olive Branch, "
" N. L. Wilson	" " "
" W. M. Gordon	Byhalia, "
" J. W. Stein	Cockrum, "
" D. M. Lowry	Looxahoma, "
" Samuel Lusk	Collierville, Tenn.
" M. S. Kirkland	Senatobia, Miss.
	Hernando, Miss.

LICENTIATES.

Brother E. M. Parks	Cold Water, Miss.
" J. N. Cleaveland	Wall Hill, "
" B. R. Hughey	Sardis, "
" A. Miller	Eudora, "
" J. Scott	" "
" J. N. Billingsley	Senatobia, "
" J. H. Brown	Tyro, "
" T. J. Carter	Cockrum, "

DISTRICT.	CHURCHES.	COUNTIES.	POST-OFFICES.	
1st District.	Hernando	DeSoto.	Hernando	E
	Bethel	Tate.	Cold Water	E
	Nonconnah, Tenn.	Shelby.	White Haven	E
	Oak Grove	DeSoto.	Hernando	E
	Hopewell	Tate.	Arkabutla	E
	Eudora	DeSoto.	Hernando	E
	Beach Grove	"	Hernando	E
	Horn Lake	"	Horn Lake	N
	Gray's Creek	"	Hernando	B.
	Mount Manna	"	Cockrum	J.
2d District.	Holly Springs	Marshalls.	HollySprings	El
	Center Hill	"	Collierville	R.
	Cold Water	"	Collierville	P.
	Corinth	"	Byhalia	M.
	State Line	"	Olive Branch	El
	Clear Creek	"	N.Mt. Pl'sant	No
	Pleasant Grove	"	Red Banks	T.
	Watson	"	Watson	H.
	Byhalia	"	Byhalia	Eld
	North Mt. Zion	"	N.Mt. Pl'sant	Ed.
	New Prospect	"	Olive Branch	W.
3d District.	Chulahoma	"	Chulahoma	R.
	Tyro	Tate.	Tyro	Elde
	Philadelphia	"	Wall Hill	W.
	Union	Panola.	Sardis	R. S
	Mount Zion	Tate.	Independ'nce	J. C.
	New Hope	"	Cockrum	J. C.
	Looxahoma	"	Looxahoma	S. M
	Harmony	Lafayette.	Tyro	G. W
	Midway	Tate.	Senatobia	Wm.
	Mount Moriah	"	Chulahoma	Elder
	Hickory Grove	"	Cold Water	J. C.
4th District.	Sardis	Panola.	Sardis	H. J.
	Salem	Tate.	Senatobia	Maur
	Peach Creek	Panola.	Sardis	No re
	McIever's Creek	"	Star Place	Jesse
	Carolina	Tate.	Senatobia	S. W.
	Singleton's Springs	"	Senatobia	A. L.
	Senatobia	"	Senatobia	Elder
	Union Grove	"	Senatobia	E. W.
	Mt. Lebanon	"	Long Town	No re
	Panola	Panola.	Senatobia	Geo. S
	Pleasant Hill	"	Batesville	Green
			Batesville	

STATISTICAL TABLE.

COUNTIES.	POST-OFFICES.	MESSENGERS FROM THE CHURCHES.	MINISTERS IN CHURCHES.	DAYS OF MEETINGS.	Number Baptized.	Received by Letter.	Restored.	Dismissed by Lett'r	Excluded.	Died.	Total Number.	Association Fund.
DeSoto.	Hernando	Elder F. R. Boston, Elder Job Harral, W. D. Howze	F. R. Boston	Every Sab.	1	10		1			73	$4 50
Tate.	Cold Water	Elder H. B. Hayward, Dr. E. M. Parks	J. W. Lipsey	3d Sab.							*102	5 00
Shelby.	White Haven	Elder T. P. Manning, W. B. Gary, G. F. Farrow		2d Sab.		2		3			34	2 00
DeSoto.	Hernando	Elder M. S. Kirkland, W. F. Lively	J. Richardson	3d Sab.	19	7	4		3		73	4 00
Tate.	Arkabutla	Elder J. L. Brown, Elder W. W. Haley, A. J. Eason	H. B. Haywa	3d Sab.	5			8	5	1	95	4 00
DeSoto.	Hernando	Elder J. D. Nichols, E. B. Miller, J. H. Norris	J. D. Nichols	2d Sab.	13	1			2	2	94	2 50
"	Hernando	Elder James Dennis, A. G. Atkins	H. B. Haywa	1st Sab.	7	4	1	14	2	1	55	4 00
"	Horn Lake	No Representation. Last Report										
"	Hernando	B. F. Cate, A. W. Stokes	J. Richardson	4th Sab.							12	
"	Cockrum	J. N. Lusk, T. J. Harwell	J. J. Duboise	2d Sab.	7	9				1	62	3 00
Marshalls.	HollySprings	Elder E. D. Miller, W. W. Wallace, W. T. Cooper				3	1	5	1	2	15	2 50
"	Collierville	R. Wilson, C. M. Haynie	E. D. Miller	Every Sab.	20	17	1	1	1	1	78	4 00
"	Collierville	P. A. Bowlen, R. J. Dean		2d Sab.				5		3	67	2 50
"	Byhalia	M. E. Jones, J. C. Jones	T. P. Mannin	1st Sab.	6	4		10	1	1	77	3 00
"	Olive Branch	Elder J. J. Duboise, R. S. Flynn	H. Williams	1st Sab.	2			3			48	2 00
"	N.Mt. Pl'sant	No representation. Last Report	J. W. Stein	3d Sab.		2		5	2	2	37	1 50
"	Red Banks	T. H. Smith, W. P. Norman, A. E. Crook									50	
"	Watson	H. L. Green, H. Nichols, J. J. Nichols	H. Williams	3d Sab.	10	10		7			46	2 00
"	Byhalia	Elder H. Williams, D. P. Harris, J. C. Nichols	J. J. Dubois	1st Sab.	6						14	2 00
"	N.Mt. Pl'sant	Ed. High	H. Williams	2d Sab.	2	13		3	7		39	3 00
"	Olive Branch	W. G. Bowlen, W. S. Burton, W. C. Cole		4th Sab.		2		7	1		37	2 50
			J. H Collis	2d Sab.				1			22	2 00
	Chulahoma	R. P. Bowen, N. A. Taylor	J. H. Amacer	3d Sab.				4		1	17	1 00
	Tyro	Elder T. P. Montgomery, J. H. Brown, J. C. W. Fort, W. I. Hargis	T. P. Montgomery	4th Sab.		9		6	7	2	102	4 00
	Wall Hill	W. M. Harris, C. B. Best, J. I. Williams	W. M. Gordon	2d Sab.	3	1		10	2	2	70	2 00
	Sardis	R. S. Young, D. F. Smith	C. B. Yous	4th Sab.	7	9		7			122	5 00
	Independ'nce	J. C. Maxville, J. W. Moore, M. R. Taylor, C. F. Bruton, F. M. Curtis	J. W. Lipsy	4th Sab.	22	19	1	4		1	157	5 00
	Cockrum	J. C. Droke, Wm. Rogers, T. J. Carter	N. L. Wilson	3d Sab.	7	4	1	5	4		117	5 00
	Looxahoma	S. M. Cocke, W. B. Burnett	W. W. Hay	1st Sab.	1	1		4	3	1	15	4 50
	Tyro	G. W. Durley, J. E. P. Baxley, Elder M. O. Sanders	T. P. Montgomery	1st Sab.	2		1	8	4		60	
	Senatobia	Wm. McDonald, J. N. Billingsley	W. M. Gordon	1st Sab.	22	3	3	22	2	1	79	2 50
	Chulahoma	Elder J. H. Amacker, J. H. Merrett, I. N. Belle	T. P. Montgomery	3d Sab.		3		17	1		56	2 50
	Cold Water	J. C. Crawford, W. H. Belote, J. M. Dean, R. Kendrick	J. W. Lipsey	4th Sab.	31	15		13	5	3	149	4 00
	Sardis	H. J. Legge	W. H. Barksdale	1st Sab.	5	12		8		1	86	4 25
	Senatobia	Maurice Moore, M. Farmer, J. Jackson	T. P. Manning		9	3	1		3	2	70	3 00
	Sardis	No representation. Last Report										
	Star Place	Jesse Reagan, Geo. Killebrew	T. H. More	1st Sab.	8	1		3		2	40	2 00
	Senatobia	S. W. Eddings, D. G. Young, J. T. Pasley	T. P. Manning	4th Sab.	9	12	1	6	1	3	52	
	Senatobia	A. L. Godfrey, J. S. Coppage	J. L. Brown	4th Sab.	2	3		1	1	1	42	
	Senatobia	Elder J. W. Lipsey, J. W. Echols, J. W. Hill	J. W. Lipsey	2d Sab.	2	5		4	4	2	57	3 00
	Long Town	E. W. Norfleet	H. J. Saith	3d Sab.		3	1	6	2	3	74	4 00
	Senatobia	No representation. Last Report										
	Batesville	Geo. Shuford	W. H. Barksdale	2d Sab.		1		4			49	
	Batesville	Green Shepherd, G. H. Faulkner		1st Sab.	3	7		1		1	25	3 00
					226	195	16	206	64	40	32	1 50
											2665	

*No letter from Bethel. This number was reported last year.

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